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Lord, and great shall be the peace of thy children."—Isaiah ch. liv. 13. Therefore, ALL the children of that Church, of which the prophet speaks, shall be saved.

But multitudes of the members of the Church of Rome, who are liars, drunkards, fornicators, thieves, or such like, "shall not inherit the kingdom of God."—Galatians v. 19-21. Whoever is a member of that Church, which is the spouse of Christ, will be saved, simply because he is a member of that Church. But no man will be saved simply because he is a member of the Church of Rome. Therefore, the Church of Rome cannot claim to be that Church which is the spouse of Christ.

THIRD.—That glorious Church which Christ has cleansed, that he might present it to himself, is holy and without blemish. The Church of Rome is not without blemish—not even in her head. Therefore, the Church of Rome is not that spouse of Christ which is without blemish.

When Pope Sergius III. was "a robber, an apostate"—when Pope Lando kept a harlot, who made her lovers archbishops—when John X. was made Pope by his harlot—when Pope John XI. had a Pope for his father, a harlot for his mother, and was himself "a monster"—when Pope John XII., who had lived in adultery, was killed in the act of adultery—when Pope Boniface VII. was a murderer—when "a three headed beast, rising from the gates of hell, most miserably infested the most holy chair of Peter"—THEN the Church of Rome was not without blemish.* John Miller must certainly feel that an adulterous Pope is a blemish in the Church of Rome.

We go farther: we say that every wicked man is a blemish in the Church to which he belongs.

We say that no Church which contains in it a multitude—perhaps a majority—of wretched men, children of the devil, can be the "spouse of Christ," the glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blemish.

When John Miller asks us which community of professing Christians on earth is *this* Church, glorious and without blemish, we say that none is; for we can find no Church on earth which is not grievously blemished with wicked members.

If he will find us a Church on earth which is without such blemishes, we will acknowledge that to be the glorious Church which is, indeed, the "spouse of Christ."

But if no such Church or fellowship is visible on earth, then John Miller ought to agree with us, that the "spouse of Christ" is that "general assembly and Church of the first-born which are written in heaven."—Hebrews xii. 23. No wicked men are written in heaven. Therefore, the list which is "written in heaven," is not the list of the members of any Church on earth.

Many members of the "Church of the first-born" are now on earth; but they are not distinguished from evil men by belonging to any outward or visible fellowship or society.

"If any man have not the spirit of Christ, he is none of Christ's."—Romans viii. 9.

There are many members of every visible Church on earth, who have not the spirit of Christ. These are not written in heaven.

The Church, of which glorious things are written—the Church which shall be glorious with Christ at the latter day—is the "general assembly" of those in whose hearts Christ now reigns, by his spirit dwelling in them; whose names are written in heaven.

Who these are, does not now appear outwardly to men, but "the Lord knoweth them that are His."—2 Tim. ii. 19; and this Church shall be made visible to the universe, when it shall be presented to Christ, "glorious, holy, and without blemish."

If John Miller think that these are Protestant and heretical notions, then he must confess that the great St. Augustine, who lived in the fourth century, was a Protestant. For it was St. Augustine who taught us these notions about the Church. We have shown this in our number for October, 1853, p. 113.

This error of applying to the visible Church of Rome, the things said in Scripture of the Church which is written in heaven, runs through all John Miller's letter; and we do solemnly entreat him to consider the fearful blasphemy into which it has betrayed him.

He quotes our Saviour's words—"Other sheep I have that are not of this fold; they also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd" (St. John, chap. 10, verse 16); and then he goes on—"It would be good for all the scoundrels if they would ponder well on this tenth chapter of St. John. If they did they would not be so apt to separate from the guidance of God's VISIBLE SHEPHERD."

John Miller first mistakes the "one fold" for the Church of Rome. Having made this mistake, he then naturally goes on, and mistakes the Pope for the "one shepherd;" for, of course, it is the Pope that he means by "God's visible shepherd," whom he thinks all Christians ought to learn of from the tenth chapter of St. John.

But in that very place that John Miller has quoted, Jesus Christ himself explained who the shepherd is: "I

AM the good SHEPHERD;" and then Jesus Christ applies it, "Them also I must bring, and they shall hear my voice, and there shall be one fold and one SHEPHERD;" where it is as clear as the sun that the "one shepherd" is Jesus Christ himself. Yet John Miller takes it to be a "visible shepherd," who, of course, must be the Pope.

We ask John Miller to look over again that list of popes which we have given above, and to consider, was each of these popes, in his day, the ONE SHEPHERD of the ONE FOLD, spoken of in the tenth chapter of St. John's Gospel?

Surely the Protestants are right, who say that the "one shepherd," in the tenth chapter of St. John's Gospel, is JESUS CHRIST HIMSELF, yesterday, to day, and for ever!

We do warn John Miller, and all our readers, against those false notions of the Church which lead men to put man into the place of God.

But while we thus apply to the spiritual and heavenly Church the things which Scripture has spoken about it, we do also acknowledge that Christ and his apostles have established a visible Church on earth; a visible society and fellowship of men, with a ministry instituted by the apostles and continued to this day. We hold that it was the will of Christ that this visible society should be ONE; and that His apostles have left rules in Scripture for preserving its unity; and that all Christians are bound, as they will answer to Christ at the great day, to adhere to the rules of unity, which the apostles have left us in Scripture.

We excuse none who have violated those rules. We object to the Church of Rome that more than any other, she has violated those rules, and given occasion to men to violate them.

To those rules of unity we adhere, as we do to all other rules we find in Scripture. We desire to show those rules to all our readers.

If John Miller had asked us the plain, practical question—"To what society of Christians in this country ought we to join ourselves, in order to obey the rules of unity which the apostles gave to the Church?" We should have been ready to answer him.

He has not asked us *this* question, and yet we will answer it. We will perform this promise in our next.

HOW POOR IRISHMEN GET BIBLES.

MR. EDITOR.—They say that "a long threatening comes at last," and signs on—Jerry has got one of our own Testaments after being these three months hunting for it; but the queer part entirely is, that 'twas from a Protestant he got it, and by the same token there's more where that came from, and I'm thinking that many of the boys will be looking for Douay Testaments now that they're so easily got. But I must tell your honour how it all came to pass. You see, sir, myself and a lot of the boys were cutting turf for the master, and after the day's work we sat down in Jerry's house that's convenient to the bog, and while we were talking, who should come in but a decent-looking man, and, says he, "Good evening to ye, boys." "Good evening kindly," says we; so down he sat forewent us. After a while, Jerry says to him, "I think, sir, you're a stranger in these parts?" "Well," says he, "I'm not long in this part of the country." "And what's your trade?" says Jerry, "if I may make so bold." "Why," says he, "my trade is reading the Bible for all who will listen to it." Well, sir, we all knew what he was then, and the boys began at him; and, says Mick Flynn, "I suppose you're a jumper?" "Well," says he, if you tell me what you mean by a jumper, I'll tell you whether I'm one or not." "Why," says Mick, "a jumper is a turncoat; one that changes his religion." "Well," says the reader, "at that rate I am a jumper; and," says he, "I'm not ashamed of being one; for," says he, "St. Paul was a jumper, and so was St. Peter, and so were all the apostles." Well, sir, when he said this, you never heard such a row as the boys kicked up; and, says Mick, "you slandering villain, how dare you say such a thing of the holy apostles?" Says he, "I'm only saying what's true, and if you give me fair play I'll prove it;" and with that he pulls two Bibles out of his pocket; and, says he, "I'm ready to give you the proof either out of the Protestant Bible, or the Douay Bible." "Give them to us out of the Douay," says all the boys. "Well," says he, "I'm content; for though I consider the Protestant Bible much more correct than yours, still I can prove my religion out of the Douay Bible, and I can prove out of it that the apostles were jumpers like myself." So he read for us how our blessed Lord found Peter and Andrew fishing, and how he called them to be his apostles; * "and," says he, "what religion was St. Peter when Christ met him?" "He was of the Jewish religion, of course," says Mick. "And what religion was he when he preached to the people about Christ, and told them that there was 'no other name under heaven given to men whereby they must be saved'?" "He was a Christian, then," says Mick. "Very good," says the reader, "that's all I want. St. Peter changed his religion; so, according to your own words, he was a jumper; and now," says he, "I'll prove that St. Paul was a jumper;" so he read about his consenting to Stephen's death, and his persecution of the Christians; and how he dragged men, women, and children to prison

because they believed on Christ;† "and," says he, "what religion was St. Paul then?" "He belonged to the Jewish religion," says Mick. "And what religion was he," says the reader, "when he preached Jesus in the synagogues, that he is the Son of God?"§ Well, Mick had to allow that he was then a Christian. So the reader turned to us, and, says he, "boys, haven't I proved my words that the holy apostles were jumpers; and," says he, "I'm not ashamed of the name while I've them to keep me company—

* I rejoice to acknowledge, when jumper you name me, That I've jumped out of darkness, and now I can see. I may well jump for joy, though you foolishly blame me For choosing with Peter and Paul to be free."

"Well, Mick," says one of the boys, "I think the reader has the best of the argument; and," says he, "I'll never abuse a jumper again, seeing that the holy apostles were jumpers themselves." Well, the reader had the row entirely; and, says he, "boys, if you read your own Douay Bible you'd have known that all the apostles changed their religion; and," says he, "'tis what's ruining you entirely, is the want of God's Word. Sure," says he, "your souls are worth as much as the Protestants' souls—and you're as good brains as the Protestants—and you'd be as well able to understand the Bible as they are—and it's a thousand pities that you don't get the Word of God, to know what He's saying to you in it." "But," says Mick, "how could the likes of us understand it? Sure it's only those who go through college that could understand the Bible." "Well," says the reader, "I'm thinking it can't be so difficult as all that; for, surely, when God provided a book for our instruction, he didn't make it so dark that we couldn't understand it; for," says he, "what would be the use of giving it to us at all at that rate?" "Sure," says he, "if the master wrote one of you a letter about something on the farm, he'd take care to write it so plain that you could understand it; and do you mean to tell me," says he, "that God couldn't write it plain too?" "Well," says Jerry, "that's common sense; and," says he, "there's the 'Talk of the Road' in the CATHOLIC LAYMAN, written by a man like ourselves, and still it's put so plain that we can all understand it; and would any of you say that the Great God, who knows all things, couldn't write plain enough for his creatures to understand him? Sure," says he, "what use would the book be at all if we couldn't understand it?" "True for you," says the reader; "there may be some parts that are difficult; but, that don't hinder our understanding the easy parts; and," says he, "the more you read it, the more you'd understand it; and," says he, "it's so easy, that even the children can understand it; for St. Paul says to Timothy, 'from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus';" and, says he, "they couldn't have been very hard, when a child could know them; and," says he, "see what a knowledge of the Scriptures did for him—it instructed him unto salvation; and," says he, "boys, what more do any of us want than to be instructed unto salvation?" "Troth, then, that's true for you," says Jerry, "that's all we want, and I suppose 'twould instruct us, as well as it did Timothy." "Never doubt it," says the reader; "for," says he, "that's what God intended it for." "But," says Mick, "Father John tells us that it's only intended for the clergy." "Well," says the reader, "that's what Father John says; but now listen to what God says—*These words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children.*"¶ Now, boys," says he, "you know that your clergy have no children to tell them to, so the command must be to all, and not to the clergy only; and," says he, "the fathers and mothers must read God's words, to be able to tell them to their children." "But," says Mick, "if that's the case, why is it that the priests are so much against the Bible?" "Well," says the reader, "I'll answer that question by asking another." "Tell me," says he, "why is Tim Donovan, the poacher, always against the game laws?" "That's easily answered," says Mick; "he's against them, because they're against him." "Why, then, I'm thinking," says the reader, "that the priests are against the Bible for the very same reason—because the Bible is against them." Well, sir, the boys began to abuse him; and, says he, "you turncoat villain, how dare you say such a thing? and," says they, "who'd take your word against the priest's word?" "And," says Mick, "it's easy for you to say it, but you couldn't prove it." "I could," says the reader, "if you'd only give me fair play;" and with that he pulls the Douay Bible out of his pocket. "Don't listen to him at all," says some of the boys; and when Jerry wanted them to hear him, they all cried out at him for allowing the jumper to stay any longer in the house, and he abusing the clergy. "Well, boys," says the reader, "I see that you won't let me prove it, and with that he put the Douay Bible back into his pocket; "but," says he, "without going into any proofs at all, isn't it as plain as the nose on your face that the priests are afraid of the Bible; and," says he, "why would they be afraid of it if it was for them? and," says he, "if the priests thought that you'd pick Romish doctrines out of the Bible they'd be eager to give it to you; they'd give it out as freely as they do 'The glories of Mary,' or 'The Garden of the Soul'; but," says he, "when you hear them ordering the people not to read the Bible, isn't it a plain proof that the Bible is against them? and," says he, "if the Bible was against the Protestants they'd be as much afraid of it as the priests are;

but," says he, "you see them giving them out to men, women, and children; and, therefore, it *must be that the Bible is for them*; and now, boys," says he, "without going into any other proofs, isn't it plain from this, that the Bible must be for the Protestants and against the priests?" Well, the boys were quite silenced, and hadn't a word in their mouths; for what the reader said was plain common sense that they could all understand; so, at last, Jerry says to him, "It's the honest truth you've told us; and," says he, "it's myself is looking for a Douay Bible these three months, and not one can I get for love or money." "Well," says the reader, "I think I'll be able to help you; for," says he, "I'm ordered to sell Douay Testaments at half price to any one who can't afford more; and," says he, "my clergy had to give tenpence each for them, but they'll give them to you for fivepence; for," says he, "they're so anxious that you should have the Word of God, that they're willing to lose five-pence on each; for though they consider the Protestant Bible by far the best, still they'd rather you should have the Douay Bible than none at all." "Well," says Mick Flynn, "that beats all I ever heard; and," says he, "I can't doubt any longer that the Douay Testament is for the Protestants, and against the priests." "And," says the reader, "we'd be willing to give the whole Douay Bible if we could, but they're too dear, and we couldn't afford to give them for half price; but," says he, "the New Testament contains most of the points of difference between us; and," says he, "I'll lend the whole Bible to any of you that wish to compare it." Well, sir, Jerry pulled out the pence and got the Testament; "and," says Mick, "I'd buy one too, if I could get the priest's leave; but," says he, "I know he wouldn't let me, and I'd be afraid to get it against his orders." "Well," says the reader, "if a Pope gave you leave to read it, would you care for the priest forbidding you?" "Of course I wouldn't," says Mick; "for a Pope's word is greater than a priest's word." "Well," says the reader, "here's the Douay Bible, and read out for us what Pope Pius the Sixth says about it." Well, Mick took the Bible, and first he looked to see whether it was the real Douay Bible; and when he saw the index at the end of it, showing the texts that prove "purgatory" and "extreme unction," and all the other doctrines of our holy Church, he was satisfied that it was our own Bible. So with that he turned to the first page and began to read, and here is what he read—*"The following letter of his Holiness Pius the Sixth, to the Most Reverend Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian, shows the benefit which the faithful may reap from their having the Holy Scriptures in the vulgar tongue."*

POPE PIUS THE SIXTH.

Beloved son, health and apostolical benediction! At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in those corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity, especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse."

"Now," says the reader, "haven't you the Pope's leave to read the Bible? Doesn't he say that the faithful should be excited to the reading of the Scriptures? and doesn't he say that they should be left open to every one? and," says he, "which is right—the Pope or the priest? and," says he, "look to the bottom of the same page, where Bishop Denvir approves of it, and says, 'I hereby sanction its circulation among the faithful'; and," says he, "look to the first page of the Testament, and you will find Bishop Murray's approval. He says, 'This new edition of the English version of the New Testament, printed, with our permission, by James Duffy, we, by our authority, approve; and we declare that the same may be used by the faithful with great spiritual profit, provided it be read with due reverence, and with the proper dispositions.'" "Well," says Mick, "that beats all that ever I heard; and," says he, "I'll buy a Testament myself, if Father John was to curse till he got black in the face." Well, sir, with that three more of the boys got Testaments; "and," says they, "if Father John says against it, we can tell him that we have the Pope's leave, and Bishop Denvir's leave, and Bishop Murray's leave to read them." "And, what's more," says the reader, "we've leave from one that's greater than Pope or bishop." "Why, then, who's greater than the Pope?" says Mick. "Jesus Christ is greater," says the reader, "and we have his leave to read God's Word. He said to the Jews, 'Search the Scriptures'; and sure if it was right for the Jews to search them, it's right for us to do the same; and," says he, "the Evangelist praises the Bereans for searching the Scriptures, and he says that 'these were more noble than those in Thessalonica, because they received the word with all eagerness, daily searching the Scriptures whether these things were so; * and," says he, "look at

the note to this verse in the Douay Testament, where your Church praises those Bereans for searching the Scriptures, and then, boys," says he, "tell me *why do the priests curse the people for doing the very same thing that the Bereans were praised for?* and now," says he, "I must be going; but before I go I would urge you to read your Bible, for God commands you to do so; read it, for the Evangelist praises those who did so; read it, for it is so plain that it can make even a child wise unto salvation; read it, because you yourselves will be judged by it at the last day." So with that he left the house; but if ever he comes again I'll let your honour know.

Your humble servant to command,

DAN. CATHY.

CHRIST AND HIS PEOPLE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—It has often occurred to me that, if the Roman Catholic doctrine of purgatory be true, Christ must be there now; for Christ and his people are united—they are one. St. Paul says, "We are members of his body, of his flesh, and of his bones;" and again, "He is the head of the body" (the Church); so that all things which Christ has suffered, has been for his people, and as their representative. Thus in his death, St. Paul says, that "We are crucified with Christ;" and again, "We are buried with him by baptism into death." The thief on the cross was, no doubt, one of Christ's people, and we may take him as a type of the whole body of believers dying with Christ; and Christ's words to him were, "This day shalt thou be with me in paradise." This shows that where Christ is, his people are also. But Roman Catholics hold that when the faithful die, the great majority of them, at least, go direct to purgatory. St. Paul says, that nothing shall separate us from Christ, not even death. If, therefore, there is such a place as purgatory, and that the members of Christ's body go there, why Christ himself, who is the "head of the body," must be there also.

Perhaps some Roman Catholic will explain whether Christ is in purgatory now, or not; and if he is not, why it is that the "members" are separated from the "body" of Christ, and go to purgatory.

Your obt. servant,

JOHN WILLIAM ROBERTS.

ON THE IMMACULATE CONCEPTION.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I lately overheard the following conversation between a Romanist and a Protestant, both, I believe, sincerely attached to their different creeds:—

P.—Did I understand you correctly, Mr. S., when you said the Church of Rome has never added to or taken from the apostles' creed?

R.—Most certainly you understood me correctly.

P.—If I mistake not, a Romanist could be saved without his believing in the Immaculate Conception before the issuing of the Bull on that subject a short time ago.

R.—He could certainly be saved then without believing it, as it was not decided upon by the Church as a dogma.

P.—Can a Romanist be saved now if he refuses to believe in the Immaculate Conception?

R.—He certainly cannot.

P.—Then, to be consistent, you must admit your Church has made a new article of faith.

R.—I do not admit it.

Now, will any kind-hearted Roman Catholic condescend to explain how it is that before the issuing of the Bull a man might be saved who refused to entertain the doctrine of the Immaculate Conception, but since the issuing of the Bull, if he dares to refuse the dogma, he must be counted as a heretic, and lost, and yet at the same time to insist it is not a new article of faith.

I am, sir, your obedient servant,

H. C. O.

Ashford, Kent, August 24, 1855.

DOES THE CHURCH APPROVE OF MR. DUFFY'S "YOUNG CHRISTIANS' LIBRARY?"

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—When in town a few days ago I searched several of the Roman Catholic book shops for some of Mr. Duffy's "sweet little books," without being able to procure them. One of the booksellers, Mr. Grace, of Capel-street, gave me as a reason for this, that these books were not approved of now. I wonder, Mr. Editor, have you heard of it? or has your article on St. Rose of Lima had anything to do with it? I shall add, Mr. G. mistook me for an alumnus of Maynooth or All-Hallow, and, perhaps, spoke more freely than he would had he known at first that I was

A PROTESTANT READER OF THE LAYMAN.

FARMING OPERATIONS FOR SEPTEMBER.

(From the Irish Farmers' Gazette.)

HARVESTING OPERATIONS.

THE weather during the past fortnight has been of a very unsettled character, causing much inconvenience to both farmer and labourer in harvesting operations; but though

much rain has fallen, and in many districts the crops have been much laid, still the intervals of rain have been so alternated with brisling winds, that the corn has speedily dried again, and little or no damage has yet been done, except from shedding where they have been over ripe, which cannot be much, as the farmers have been more vigilantly on the alert this season than usual, taking advantage of every dry moment for cutting down and stooking the corn as it has become fit. In such uncertain weather, reaping, binding, and stooking, should follow in rapid succession on the heels of each, and hooding or capping the stooks at once should not be neglected. Stooks in boisterous weather being so liable to be knocked about and the grain shed, some care should be taken to set them up firmly, and of sufficient size to prevent it; or if the straw be well ripened, dry, and free from weeds, making small hand-stacks, loose to let the air through, but well capped to exclude the rain, will be by far the best mode; both straw and grain will season under every disadvantage, and be fit to draw home to the stack-yard, from time to time, as the weather permits.

Stacking.—When fit to be carried, make the stacks with long shanks and short heads, taking care that they are well ventilated, by carrying up one or more chimnies from the bottom to discharge into horizontal flues placed to open out immediately under the eavings; and so soon as finished, let the stack be thatched without delay.

Sowing Wheat.—Where the system of summer fallowing is followed, about the middle of this month it should get its final harrowing, the seed-furrow raised, and then sown, provided sufficient rain has fallen to give the land the necessary degree of consistency; but in case it be too dry, and loose, it will be necessary to wait for rain.

Winter Vetches.—A large breadth of winter vetches should be sown this month; the land should get a liberal dressing of manure, and evenly spread; then plough into eight or ten feet wide ridges; harrow the land lightly; sow the seed broadcast, and harrow it in well; and finish by scouring out the furrows with the shovel, to allow a free escape for water. Mixing the vetches with three or four stones of rye or winter oats, will be of much service in keeping the vetches off the land, and prevent their rotting; and three or four lbs. of rape will add greatly to the bulk of spring fodder.

Rye may also be sown alone as a soiling crop, or for giving an early bite to ewes and lambs, of which it yields a large quantity, on stubble land lightly ploughed up, sown thickly, and harrowed in.

Italian Ray-grass should be sown early in the month, on rich, well-prepared soil, such as that from which potatoes have been dug; it is an early soiling crop, and yields several cuttings during the season, if dressed with liquid manure or rich composts, after each cutting.

Grass Seeds and Clover.—During the present month will be a suitable time to lay down stubble, or other land in good condition, with grass and clover, either permanently or for soiling crops. The grass and clover seeds would be the better of being of the present season's produce, as they will vegetate much more rapidly than last season's seeds, and a week's starting will be sensibly felt, or observable in the strength of growth, before the cold weather sets in.

Winter or Russian Beans should be sown between this and the middle of next month. They are a most productive variety. The land should be well manured, and the seed may be either sown broadcast, and harrowed in, or in drills two and a half to three feet apart, to allow of thorough pulverizing between by the drill grubbers and horse-hoes. There is no better preparatory crop for wheat than beans.

Rape, sown in June last in nursery-beds, should be transplanted as soon as possible in the stubble land. A dressing of manure, if it can be spared, will be well repaid in the luxuriant growth and bulk of food produced. The manure may be dropped in regular rows; and, as the ploughing is being performed, a boy lays in the plants in every third furrow, a foot apart; a man then puts in the manure on the root, and the next turn of the plough covers it up; or the land may be prepared as if for turnips in drills, and the plants dibbled in at the top of the drill.

Rape may still be sown in rich, warm land, in early climates; but, in cold, backward ones, it seldom comes to profit when sown so late.

Cabbages.—Early cabbages, sown by the middle of July last, will be ready to plant out where to remain sometime in this or early next month; the land should be well manured and deeply tilled, and then planted in rows two feet apart by twelve to fourteen inches plant from plant in the rows. In field culture they may be put in as directed for rape planting; and we have seen as early and as fine crops produced in this way as by the most careful hand culture. Cabbages are an expensive crop to get in, and anything saved, by substituting horse for manual labour, will be so much gained.

Clover Leas intended for wheat should now be ploughed up, first eating them down or mowing them closely. The land-presser will be particularly serviceable in closing and consolidating the furrow slices. A liberal dressing of lime will materially benefit the crop.

Odts and Ends.—Keep the teams well employed; if not at plough, keep them under the cart, drawing dry bog-stuff if within any reasonable distance; scourings of ditches, road-scrappings, &c., to the compost heaps.

† First page of the Douay Bible, A.D. 1850.

‡ First page of Rheims Testament, published by James Duffy, A.D. 1855.

* John v. 39.
* Acts xvii. 11.